~ *May 16, 2015* · *Dr Abdul Qadeer* · *2 Comments* ~

Refutation of Abul Ala Maududi || by Salafi Shaykh Sanaa'Allah Amritsari { Part -1 }

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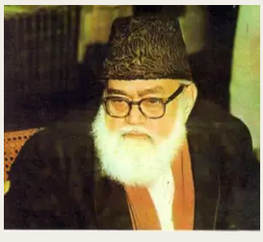

Refutation of Abul Ala Maududi

Taken from Fataawa Sanaa'eeyah

Has Maudoodee strayed only in the affairs of Dawah? Does he have sound Aqeedah? Refer to the following exposition of Maudoodee's deep starying in the matters of Aqeedah. His misguidance in the other matters will be posted insha Allah in this section!

Question: Assalaamuaalaikum O Shaikh, we are are muslims and specifically, the Ahlul Hadeeth, but now a days there is a new jamaah that has named itself Jamaath Islamee and just like the grave worshippers conquering upon islam (claiming to be sole inheritors of Prophets) and has began calling us towards its maslak and says 'those works that our Ameer (head) Maulaana Maodoodee has done, the ulamaa of islam (from the Salaf and those after them) have failed to do till this day. And they proclaim "look at our literature which our Ameer has written! ".

So you tell us what their literature is all about and what are we supposed to do???

Answer: Wa alaikum assalaam wa rahmathullah wa barakathuh – Ammaa Ba'ad! The legacy/fable/myth(داستان) of maudoodee is quite long and lengthy. In summary, I have seen his literature; his first era(دور) was something else. Now it is the second era(دور).

The first period of Maudoodee and his second period, in between them there is manifest contradiction (متنا قس). The summary of this I had published as a series of 9 parts in the Ahle Hadees newspaper during 1951. Please refer to that.

Even now let me explain and cite few examples from it. And then its tanqeed (criticism) and tardeed (refutation).

In the first era(دور) he(Maudoodee) writes...'Islam is a complete way of life (نظام حیات). But however, the achievement of these (islamic goals for complete way of life) is neither the Qur'aan nor tawaatur(Ahaadees al-Mutawatir) but they are only khabarul ahhaad'[Source – Maudoodee in his book Tafheemaat Page 317]

Further Maudoodee writes:

In the books of ahadeeth, sihah sitta (Saheeh al-Bukharee, Saheeh Muslim, Sunan Abee Dawood, Sunan at-Tirmidhi, Sunan Ibn Maajah, Sunan An-Nisaa'i) , in this affair (of these books of hadeeth) there is no scope of any doubt in them whether these books have actually been written by those noble ones (referring to the Muhadditheen, Imam al-Bukharee, Imam Muslim, Imam at-Tirmidhee, Imam Aboo Dawood, Imam Ibn Maajah and Imam Nisaaee). And also there is no scope of doubt if the isnaad of each hadeeth reaches the Messenger of Allah (Sallallahu Alaihi Wa sallam).

Therefore through these books (of hadeeth) that knowledge of hadeeth becomes nearly certain(yakeeni – In which there is no doubt)...[Source – Maudoodee in his book Tafheemaath page 283,284 – Safar 1353 After Hijrah, according to June 1934]

Maudoodee Doubts Muhadditheen And Their Collection & Compilation of the Sunnah

Moududi Writes :

1. " What is the guarantee that to whom Muhadditheen have declared to be Thiqah(Trustworthy) is infact Thiqah and to whom the Muhadditheen have declared to be ghayr-thiqah(non-trustworthy) is indeed ghayr-thiqah(non-trustworthy)?. [Source ? Maudoodee in his book Tafheemaath, Page 322].

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2. The compiled works of the Muhadditheen is not trustworthy [Source ? Maudoodee in his book Tafheemaath, Page 295]

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3. Maudoodee writes on page 300

'Those whom the Muhadditheen have declared to be Mu'tasil Saheeh then it is possible he is not so and to whom they declared Munqati Mu'addhal then he could be extremely (bilkul) truthful. [Source ? Maudoodee in his book Tafheemaath , Page 323]

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4. Maudoodee also writes,

(the Hadeeth of the Messenger of Allah (Sallallahu alaihi wa sallam)) is sarasar(without a doubt) dhaoukhee and is not based on any rules (dhabthaa)...[Source ? Maudoodee in his book Tafheemaath page 297] . Dhaoukhee meaning wajdaanee and just words based on thoughts ....(khayaalee bathein) and they were not based on revelation from Allah"

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This is the reason why Maudoodee says:

5 . The hadeeth of coming of dajjal is fairy tale (fasaney).... [Source ? Maudoodee in his book Tarjumanul Qur'aan Septeber – October 1945]

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He Also Writes

6 . " From the history it is infact proven that the hadeeths of the Prophet Sallallahu Alaihi wa sallam were his opinions (Qiyas) and they were not true. [Source ? Maudoodee in his book Tarjumanul Qur'aan Septeber – October 1946]

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7 . He also writes " The basis of Mutawaatir hadeeth is based upon Qiyas"[Source ? Maudoodee in his book Tafheemaath, page 202]

—>> Response to Maudoodee by Shaykh Thanaaullah Amritsaree (rahimahullah)-

The first reply to this is; his former views are contradictory to the latter views. Hence the contradictory(Mutanaaqisa) opinions are baatil.

The second reply is that inspite of the contradiction in his views, they are in opposition to the Qur'aan and they deny(takdheeb) and belie the Qur'aan. Hence they are baathil and the opposition and belying of the Qur'aan is also Kufr.

The opposed view is that Allah Ta'aala in the Qur'aan has set the basis or standard(معیار) for truth for the people of islam then the Muhadditheen following and implementing those standards (معیار) in the preservation of islam (Both

Qur'aan & the Ahadeeth of the Messenger of Allah Sallallahu Alaihi Wa Sallam) and in their dawah have collected & compiled the tafseer of the Qur'aan from the Sahabah which they heard from the Prophet (Sallallahu Alaihi Wa Sallam), gathering it from him (Sallallahu alaihi wa sallam) whether it be from

a) His Sayingsb) His Actionsc) His Silent Approvals

and passed it onto their students (The Taabi'een).Then in the same way generation by generation it has reached us.

And the Sahabah (radhiAllahu anhum) took this tafseer from the Rasoolullah's (Sallallahu alaihi wa sallam) Seerah and decisive shar'eeah orders he gave and explained the Qur'aan.

The Muhadditheen (rahimahumullah) after knowing the truthfulness by way of making detailed analysis and deep investigation of the narrators of these ahadeeth of Rasoolullah (Sallallahu alaihi wa sallam) penned down these ahadeeth of Rasoolullah (Sallallahu alaihi wa sallam) into books of tafseer and books of hadeeth based on the ayah mentioned below.

And these statements of Maudoodee deny that(ayah from the Qur'aan).

The ayah is.....

لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَـٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَـٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَـٰئِكَ هُمُ الْمُتَّقُونَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious – see V.2:2). (Al-Baqarah 2:177)

And some of their charecterestics are also mentioned by Allah in Surah Hadid where Allah says:

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَـٰئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَـٰئِكَ أَصْحَابُ الْجَحِيمِ

And those who believe in (the Oneness of) Allâh and His Messengers, they are the Siddiqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh – Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire. (Al-Hadid 57:19)

–>> It is evident from these ayaath that those people who possess these charecterestics narrate the (aayaath of) Qur'aan or ahadeeth of the Prophet (Sallallahu alaihi wa sallam) or the seerah of the Prophet (Sallallahu alaihi wa sallam) rulings of the shar'eeah and aqeedah then accepting their narrations and what they have conveyed is waajib and fard.

—>> Otherwise even after establishment of truthfulness based on proofs from standards set by Shar'eeah then the report and narration about the shar'eeah (like hadeeth, seerah, tafseer etc.) for a person who fears Allaah(Muttaqee), who is truthful then making excuses, disputing and altercation, creating doubts and belittling them and what has come through them with derogatory words(choon wa chara karna) is an open attempt to distort (ÇäåÑÇÝ) the standard set by the Qur'aan which is clear belying of the Qur'aan.

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Also the charecterestic that Allah Ta'aala has mentioned in the Qur'aan of ahl-ul-eeman is that when they are called towards Command of Allah and His Messenger then they respond saying we have heard and we will obey. Such are the ones that will be successful.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَـٰئِكَ هُمُ الْمُفْلِحُونَ

The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (sallallaahu alayhi wasallam) , to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). (An-Nur 24:51)

Then creating doubts, and attempting to show that this is defective by uttering words and phrases that lead to belittling of Qur'aan in this matter then it is opposition to eeman.

And the authoritative Ayah:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption). (Al-Hijr 15:9)

When Allah Ta'aala has taken responsibility of preserving and safeguarding the Qur'aan then this preservation is two types:

1)Preservation of the Words (Of Allaah) – UNCREATED!

2)Preservation of their meanings.

which the following authoritative and decisive ayah:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad (sallallaahu alayhi wasallam)) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl 16:44)

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلاَّ لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We have not sent down the Book (the Qur'an) to you (O Muhammad (sallallaahu alayhi wasallam)), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. (An-Nahl 16:64)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. (Al-Baqarah 2:151)

So from these aayaath it is clearly evident that preserving the Qur'aan necessitates preserving the Sunnah just like how Allah Ta'aala preserved the Words of the Qur'aan through huffaadh of the Qur'aan ; similarly Allaah has preserved the shar'ee meanings of the Qur'aan as explained by the Prophet (Sallallau alaihi wa sallam) by way of Muhadditheen safeguarding and preserving (the explanations of the Prophet Sallallahu alaihi wa sallam) in the form of narrated Ahaadeeth Otherwise like the previously revealed Books(The Zuboor, the Injeel and the Tauraath) the Qur'aan too could have been distorted.

And these disputants only wish to distort the Qur'aan through their aql in order to justify their claims(that are in opposition to the Qur'aan, the Sunnah and the understanding of Salaf us Saalih radhiAllaahu anhum)

But beware of the Statement of Allah:

يُرِيدُونَ أَن يُطْفِؤُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad (sallallaahu alayhi wasallam) has been sent – Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).

(At-Tawbah 9:32)

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say (O Muhammad (sallallaahu alayhi wasallam) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allâh and the Messenger (Muhammad (sallallaahu alayhi wasallam)) that you may obtain mercy. (Aali Imran 3:132)

and...

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (sallallaahu alayhi wasallam)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

(Hence) the Commands of Rasoolullaah Sallallahu Alaihi Wa Sallam, his verdicts, his statements pertaining to the Tafseer of the Qur'aan, obeying him and following him is obligation(waajib) upon each and every muslim without any slightest of hesitation.

Doubting this, rejecting them and denial is Kufr.

And these decisive Aayaath:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"And We have not sent you (O Muhammad (sallallaahu alayhi wasallam)) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Saba' 34:28)"

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا....

"And We have sent you (O Muhammad (sallallaahu alayhi wasallam)) as a Messenger to mankind, and Allâh is Sufficient as a Witness."[An-Nisa 4:79]

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

He who obeys the Messenger (Muhammad (sallallaahu alayhi wasallam)), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad (sallallaahu alayhi wasallam)) as a watcher over them. (An-Nisa 4:80)

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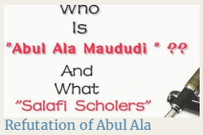

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Farnaz October 13, 2020 — 12:08 pm

Sorry I didnt agree about maudoodi sahab. .

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